

REMARKS

On the PRACTICE of

INOCULATION

FOR THE

SMALL POX.

Among which are intersperfed

SUNDRY HINTS,

Necessary to be considered by Christians in general;

Particularly addressed to some Persons who have
undergone that OPERATION.

The SECOND EDITION.

L O N D O N:

Printed in the YEAR MDCCLXVII.



REMARKS

On the PRACTICE of

Inoculation for the Small Pox.

FRIENDS,

I FIND an inclination, attended with a concern of mind, to visit you by an epistle, in the following remarks.—And though I am sensible they cannot prevent an act already done, yet, as it has sometimes been observed at the interment of the dead, that the advice then dropped may be of advantage to the living, I am not without a degree of hope, with an ardent desire attending it, that the hints contained in the following observations may be useful to some who have undergone the operation.—They may, perhaps, have a tendency to awaken, and excite them to a deeper search into the consistency of the practice.

For this end, I heartily wish their understandings may be still farther illuminated by Christ, the Light of the world, which we profess to be our director, leader, and commander; and that this Divine Light may enable them to see, to retract, and to confess, That it is an evil and bitter thing, that they, in this matter, have forsaken the Lord and his fear, withdrawn their confidence from *Him*, placed it on *man*, and thereby hewn to them-

selves *broken* cisterns!—For “ what have *we* to do
 “ in the way of *Egypt*, to drink of the waters of
 “ *Sihor*? Or in the ways of *Babylon*, to partake
 “ of her polluted streams, and run into confu-
 “ sion?”

But this address is not designed for *these* only :
 It is directed to *such* also as have hitherto kept
 their consciences void of this offence towards God,
 their minds unprejudiced, and who still have ears
 to *bear*, unbiassed by what fallible men may say
 in favour of this practice: Its intention is, To
 direct mens enquiry inward, and impartially to
 ask whether these things are *so*, in the judgment
 of Him who declares himself to be the Way, the
 Truth, the Light, and the Life, and is also the
 Wisdom, Righteousness, and Sanctification, as
 well as the Redeemer of the faithful from the spi-
 rit and evils of the world.—And my ardent wish
 for such as are thus unbiassed, is that their eyes
 may be opened by that Divine Power which is
 only able to effect this great work, to see a Light
 in their understandings superior to that earthly wis-
 dom, which an apostle tells us is * sensual and
 devilish; though, to hide its deformity, some
 have been so far deluded by the subtilty of that
 adversary who lies in wait to deceive, as to cover
 it with the plausible title of REASON.

Let it not be supposed that it is my design, in
 the following remarks, to exclude *that* faculty,
 whereby the Almighty has distinguished his crea-
 ture man from the brute creation, from its proper
 office:—My meaning only is to caution my fel-
 low-creatures against assigning it a province never

* James iii.

intended for it by the Great Author of it (and which, indeed, in its own nature, it is absolutely incapable of) as well as from ascribing attributes to it which properly belong to God alone.—For its definition and use I refer the reader to *Barclay's Apology*.

Thus fortified, as they imagine, too many presume to place this usurper, carnal wisdom, which they stile REASON, in the seat that of right belongs to *God Only Wise*, where it sits as God in the hearts of many people in this corrupt age; shewing itself that it is their god, inasmuch as it governs and rules their actions, in opposition to that divine precept or injunction; “Trust in the Lord with
 “all thine heart, and lean not to thine own understanding: Be not wise in thine own eyes:
 “Fear the Lord, and depart from evil.—For he
 “that trusteth in his own heart is a fool,—but
 “whoso walketh wisely, he shall be delivered.”
Prov. xxviii. 26.

In the case of inoculation, men do not scruple to conclude that reason is a *sufficient* guide.—But did the god of this world blind the minds only of such as believe not the gospel with his earthly wisdom; I say, did he only beguile infidels and libertines, and tempt the unexperienced and unwary amongst professors to inoculate, this were no marvel.—But that some, who have been enlightened in an eminent manner, should suffer this invader *so* to darken their understandings, *so* to govern and influence their wills, as, in effect and practice, to speak this language, “My will, Lord,
 “and not *thine*, be done,”—(for, I suppose, none will dare to say they believe it to be *God's* will they have done)—I say, that such highly favoured men,
 who

who have been taught by a Divine Master to discern between the precious and the vile, and to put a difference between clean and unclean, that which dishonours God, and that which brings glory to his holy name ;—who have been chosen and honoured of God to be as his mouth to the people, to instruct, by example and precept, in all godliness and holiness of life ; and, in discharge of their mission, tell the people what numerous advantages and great peace of mind attended an humble submission to the divine will ; as well as *that times and seasons are in the hand of God, and always recommend his time as the best time*, for every purpose appertaining to life and godliness ;—who have pressed a resignation, or, as we express it, *a silence of all fleshly reasoning, under every discovery of his will, and to every dispensation of his superintending and careful Providence* ;—that such as these (especially some who heretofore scrupulously and strenuously disclaimed the practice) should be ensnared by the artful fowler, and caught by the subtilties of men, and submit to this unnatural, may I not say sinful, operation ? (as I believe it is) is a subject of the highest astonishment, as well as inexpressible grief, to some among us, who dare not wrest a prerogative out of the hands of God, and inflict a disease, which, in the nature of things, belongs to Him, and to Him only.

But farther ; Thou that teacheest another what mighty achievements, what holy victories, and inexpressible peace, have been obtained by faith, trust, and confidence in God's wisdom, power, love, mercy, goodness ; and that, if we were faithful, we might expect the exertion of every of these divine attributes for the safety and deliverance of all such as love, fear, and confide in him ;—
thou,

thou, I repeat, that teachest another, teachest thou not *thyself*, To trust in the Lord, to acknowledge Him in *all* thy ways, and not presume to direct thy own steps?

May I now ask, In what unguarded hour were you tempted to forsake the Fountain of Wisdom, which is only profitable to direct;—to hold a consultation with flesh and blood; and to adhere to the imaginations of mortal man, who would be *wiser* than his Maker?—I say, In what unwatchful moment were you surprized, and led away to follow a multitude to do evil?—For I think such an act in you could never have been the subject of long deliberation, or an impartial, unbiaſſed enquiry at the Divine Oracle. And though you have gone *far*, I believe you will not proceed *ſo* far as to plead a divine direction or revelation. You may, perhaps, with one we have an account of in scripture, *because of your strong desire and importunity**, have been permitted to go this length! and also, like *Israel*, walked in a way not cast up of the Lord.

But poſſibly your *reason* has ſuggeſted that it was all this, and more; that you begged a bleſſing† from the divine hand in your undertaking; that

* The Almighty we find once making a gracious offer to the *Israelites to be their King*; which inexpressible mercy they stubbornly rejected,—and ſtrongly pleaded to be governed like other nations by an earthly king,—contrary to the mind of the Lord, whom we find thus ſpeaking to this people—“ I gave thee a king in mine anger, and took him away in my wrath.” *Hosea* xiii. 11.

† It appears a manifeſt inconfiſtency, nay, I was going to ſay no leſs than mere mockery, to *give ourſelves a diſtemper*, and then pretend to pray to God to be carried ſafely through it.—*As this is our own act,—done in our own will,—and in our own*

that your request has been answered, and the *success* proves it.—Of this in its place.—But ah! short-sighted man! Canst thou, with all thy penetration, and with the brightest light of thy natural reason, tell what is *best* for thee? Or, in the course of Providence, what will prove a blessing to thee, and what *not* so?—Perhaps to have been *dissolved*, even by the *small pox*, (which you counted an *enemy*, and your fears precipitated an unmanly flight, to say no worse)—I say again, To have been *dissolved*, and to have *been with Christ*, probably might have been much better for you, and perhaps thousands more, who fly to inoculation to save them. But have such made a *covenant* with death not to visit them in *another* shape, and for *many* years to come? Alas! neither you nor they know what remains of the chain of events, past, present, and to come. “Man knoweth not that which *shall* be; for who can tell him *when* it shall be, or *what* it shall be?” *Eccles. viii. 7.* That is only known to Him, who sees the whole at one view.—So that you know not what difficulties and trials, in God’s wise unerring Providence, may yet attend you.

Good men are taken away from the evils to come; bad men, perhaps, that they may no longer sin.—Alas! what if we escape with life in one circumstance! how soon may another more fatal overtake us? We may flee a lion, and a bear may

own time,—’tis a mercy the Almighty in this case does not refer men, as he did *Israel* of old—“Go, cry to thine idols, let them deliver thee.”—Besides, Is not this presumptuously casting ourselves *down*, and then begging that God would preserve us from dashing our foot against a stone? But let us remember the words of our Lord,—*Thou shalt not tempt the Lord thy God.*—

meet

meet us.—Ten thousand ways can God display his power, and afflict with diseases, or other calamities, to awaken our lethargic souls to a sense of sin, and repentance of the same;—or else to try our faith, our patience, and our love.—

Why then should we endeavour to evade or defeat the designs of Providence, and go before him in this practice?—How contrary is this procedure to the exhortation and precept of our Divine Master, who speaks thus to his followers:—“Take no thought for your lives, “what ye shall eat.” &c.—Ah! what is man! that he should be thus overcharged with cares, fears, and solitudes, to such a degree, as to cause him to renounce his confidence in that Wisdom, which instructs us, in manifold passages in the sacred writings, that we should not be anxious about temporal things,—but in all things make our request to God, to afford us those things which may be most conducive to the happiness of our immortal part.—For, as our Lord says, “Is not the *life* more than meat (doubtless the *divine* life is here intended) or the accommodations of the body?” For which, at the same time, he expresses a careful regard;—and teaches us not to distrust either the goodness or power of our heavenly Father, who (says he) numbers the very hairs of your heads;—and admonishes us, as well as directs our eye, to look at the Divine notice and care extended to the very fowls of the air.—“Behold! says our Lord) “the fowls of the air—for they sow not,” &c.—“yet your heavenly Father feedeth them;” and adds,—“Are ye not much better than they?” And again; “Not a sparrow falls to the ground “without the notice of your Father.”—Therefore let us not be so anxious about visibles; for as we

cannot add one cubit to our stature, nor make one hair black or white,—no more can we, with all our thoughtfulness, do better for ourselves, than He who sees what is *best* for us.

Let us therefore trust in the Lord, and do his will ; then shall we not be afraid of the pestilence that walketh at noon-day. But let us be admonished by him to seek first *his* righteousness, which will bring us to his kingdom ; and necessary temporal things he has promised to add.

Again ; let Christians not refuse the admonition or example of an Heathen, whose manner was to this purpose.—He petitioned the Almighty to give him *all good things* ; but, as it were, left a blank, to be filled up by that Sacred Hand which held all the treasures of wisdom and knowledge, and was, and is, the only Infallible Judge of *what* are *good things*.—For we know not what is best for us, nor even “ what we should *pray* for as we *ought* ; but the Spirit itself maketh intercession, “ according to the will of God ; ” —*not according to the will of man* ;—and when we are resigned to the Divine Will, *all things* ; that befall us will work together for our good.

In the next place an observation of one of our ancient worthies seem to be to my purpose, where he says, “ The vile world knows nothing but “ *carnally*, after a *fleshly* manner and interpretation ; and too many, who would be thought “ enlightened, are apt to call *Providence* by *wrong* “ names.—Afflictions they stile *judgments* ; and “ trials, more precious than their beloved gold, “ they call *miseries*.—On the other hand, they “ call the preferments of this world by the name “ of

“ of *honour* ; and its wealth, *happiness* ; when, for
 “ *once* that they are so, it is much to be feared
 “ they are sent of God an *hundred* times for *judg-*
 “ *ments*, or at least *trials*, upon the possessors : so
 “ that what to *keep*, and what to *reject*, and what
 “ to *want*, is a difficulty *God* only can resolve the
 “ soul.”

But are our lives *so* dear to us, and of such *mighty* consequence to others, that we must fly to unwarrantable methods to preserve them? For in the case of inoculation, the very *Uncertainty* that it is a means appointed and approved of God, makes it criminal : especially as it impeaches, at least derogates from, the Divine Attributes ; which, on divers occasions, we may observe are engaged for the instruction, preservation, and deliverance of his family ; especially those whom he sets apart for himself, to dispose of as he sees meet.—Such an one was that faithful servant of the Lord the apostle Paul, who suffered no temporal concerns to move him ; “ neither (says he) count I my *life*
 “ dear to myself, so that I may finish my course
 “ with joy, and the ministry of the Lord Jesus,
 “ to testify the gospel of grace ;” and so fulfil the will of God, in discharging the debt he tells us he owed “ to the *Greeks* and *Barbarians*, to *Jews*
 “ and *Gentiles*, to the wise and unwise*.”—And in fulfilling his Ministry, he passed through many dangers, and endured a fight afflictions, which we may learn from his own narrative—Yet how marvellously was he helped through his extraordinary trials ! from which he never assayed to escape by *unjustifiable* measures ; “ For (says he) we
 “ know in *whom* we have trusted.”—And he also

* Rom. i.

knew in whom he *believed*, and for whose cause he *suffered*; and was persuaded that God was able to keep that which he had committed to him against that day, wherein, with his martyrdom, he received that crown of righteousness, which the Lord, the righteous Judge, had laid up for him.

But farther;—If our lives *were* of such great importance to ourselves, families, or mankind, our God is the *same* as ever in his power, wisdom, and love to his whole family on earth, &c.—Why then should we try to *evade* his Providence, distrust his love, supersede his fatherly care, run before him, carve for ourselves, what, in our own vain conceits, we apprehend *best* for us?—The Scripture, in divers places, calls upon us to *trust* in the Lord at *all* times; but in this unnatural practice, we *withdraw* our confidence from God, place it in *man*, and lean to *his* wisdom and understanding. But let us hear the penalty such as thus do are obnoxious to.—“Cursted is the
“man who trusteth in man; and maketh flesh
“his arm, whose heart departeth from the Lord.”
—On the other hand, “Blessed is the man who
“trusteth in the Lord, whose hope the Lord is.”
—And just and right it is to trust in the Lord at *all* times, especially in a *doubtful* case, as is this under consideration, even to *those* who inoculate: for no man on earth can say, that it is a means appointed of God; that *he* approves it; and that it tends to *his* glory; neither that it does not obstruct it.

Again; “Trust in the Lord,” says the Royal Prophet, “before (or, *rather than*) the sons of
“men; for the Lord preserveth the faithful.”—
But many are not faithful, and so are trying to
preserve

preserve *themselves* by unwarrantable means;— which David durst not do, though in a very trying circumstance, when fear was on every side; and while they devised to take away his Life; yet he durst not kill his enemy *Saul*, when he had him in his power; but says, “ I trusted in the Lord, “ *I said, Thou art my God, my times are in thy hand; deliver me from the hands of mine enemies.*”—And he trusted that the Lord would deliver him, and so left the *time* of doing it to his God—It seems then *Reason was not his God*;—otherwise, how many arguments would have crouded into his mind against losing so *favourable an opportunity*, which *Reason* (or the faculty of *inferring one thing from another*) might, in such a circumstance, where self-preservation may readily be concluded to have added no small bias to it, have suggested *was most certainly providentially put into his hand.*

Again; Our Lord tells us, times and seasons the Father hath put in his own power.—A just sense of the power and right of disposing in *Providence*, caused *David* to acknowledge as above.—But this practice takes that power *out* of the hand of God.—Times and seasons, in *this* day, are, by man's *wisdom* and *will*, put in *his own* power.—But if poor, ignorant, impatient mortals would but endeavour to check this precipitancy (for he that believes makes not so much haste to *run before* his Guide) and not be so forward to go before Providence, perhaps this time and season they so much dread might *never* come; for many have gone out of time strangers to this disease: And shall we lay *imaginary*, at least *uncertain*, burthens on ourselves, by anticipating an evil which perhaps may never happen?—The evils we expect and fear may never arrive, and others unexpected may suddenly meet us,

us.—This, as one observes, is surrendering a city before the enemy attacks it, because he may possibly lay siege to it in *future* time.

Something like this was the King of *Israel's* bad policy, which his fears dictated, when *Benbadad*, king of *Syria*, threatned an invasion, having previously made a bold demand of his gold, silver, &c.—But *Abab*, instead of asking counsel of the Lord, as was usual among good and pious kings, made an immediate surrender of all his treasure; thinking, perhaps, thereby to save the city, &c.—Saying, “My lord, O king, according to thy saying, I am thine, and all that I have.”—Upon which he makes a further demand; but “the Elders of *Israel* said unto *Abab*, *Hearken not unto him.*”—But while the *Syrians* were preparing to attack the city, though *Abab* had fallen into so miserable an error, as well as apparent contempt of the Almighty's counsel, yet the Lord, to vindicate his own honour, to manifest his power, and save *Israel*, sends a prophet to the king (*Abab*) saying, “Hast thou seen this great multitude? Behold I will deliver it into thy hand” (though he had contemned his counsel) “and thou shalt know that I am the Lord.”—This victory was obtained with a small number of *Israelites*; as was also a second conquest, by so small an outward force, that the army was compared to two little flocks of kids, in comparison of the *Syrian's* army, which it is said filled the country.

I have transcribed these passages, proposing them as an incitement to Christians to trust in the Lord at all times, and under all difficulties.—But to return to my subject.—We read in the Scriptures, that the Almighty created the physician, or appointed
ed

ed him to *beal*, but never directed him to *infiict* a *disease*. But some in these days forget their own maxim : “ The physician is to *assist* nature, not to “ *force* her ;” and therefore termed her handmaid. — Now if this practice is not *forcing* nature, I know not what is. — Indeed the Almighty once permitted *Satan* to try an experiment on his faithful servant *Job*; — and possibly this unnatural and strange action gave the first hint, and set men to work, in their carnal wisdom, to try what they could do with their enchantments ; and see if they could not extend their power at least as far as *Satan* was permitted to carry his. — And I was going to say, it is probable the enemy of man’s happiness might not be inactive in the matter before us ; as well as in other cases, which admit of no dispute that they militate against God. — I say, perhaps, the enemy proposed thereby to exclude the government of Providence from having any share in the direction of men’s actions, by diverting their attention from Him, lest they should consider the operation of his (God’s) hand, both in civil and religious concerns ; — and so is setting men to consider *their own* operations, which they learn from vain philosophy, and science *falsely* so called ; from whence they often draw wrong inferences, and make false conclusions, which produce evil practices, and end in much confusion in the world, as well as tend successfully for our adversary *Satan* to subvert and undermine the religion of the blessed *Jesus*.

I think the present age seems to prove this more than a probability ; as men are now attempting to direct the thunderbolts of the Almighty where they should fall, lest he should give up their cattle to the hail, and their flocks and their houses

to

to hot thunderbolts ; or at least are trying to frustrate his designs in the direction of his judgments according to his wisdom and will ; for wasting judgments, plague, pestilence, and famine, with stormy winds *fulfilling* his word, are appointed of God where to strike.—

Some of these pretenders to science, as I have been informed, ask the patients intended for inoculation, What degree of infection they are willing to receive ? Thereby, I suppose, and have been informed, intending to limit the number of eruptions to the patient's desire.—Nay, they go so far now, as to assert that people are secure from any future infection after they have undergone the operation, though they have neither eruptions, nor any the least symptom of this distemper.—These cannot speak in the language not unfrequent among the people,—*I thank God, I and my children have had the small pox.*—A curious art indeed ! that *now* both *prevents* the small pox, and *secures* people from it for ever ! if we will credit men :—Though it is not unlikely hereafter it may be numbered with some other curious arts, and perhaps meet the same censure.

And here let me say, it will be well if men of this cast stop here, and do not attempt in some future time (when science they expect will approach nearer to perfection) to set bounds to the sea, that the waves may not prevail ; though they roar, yet shall they not pass over : and that the wind shall not blow where it listeth, but where *they* please.—But there seems to be a time approaching (yet men will not believe, though it were told them) wherein their ears shall tingle, and their eyes fail at seeing the great loss some have sustained in pursuing

purſuing (*to ſay no worſe*) *unprofitable ſtudies* *, as well as thoſe who allow themſelves in ſins more groſs, and apparently flagrant,—The time, I ſay, is approaching, wherein men ſhall ſee the Lord will be King †, let the people be never ſo impatient under his wiſe and juſt adminiſtration; though many ſeem to imagine they can order things more to their own advantage, and ſo are preſuming to take the government of themſelves, as well as others, into their own hands.—But verily there is a God that judgeth the earth, and will finally judge it both for preſumptuous ſins, as well as ſecret wickedneſs.—“ For the day of the Lord will certainly
 “ come upon every one that is proud and lofty,
 “ and upon every high tower and fenced wall, and
 “ upon all their pleaſant pictures; and the wiſdom
 “ and haughtineſs of men ſhall be laid low, and
 “ the Lord alone ſhall be exalted in that day.”

O! then let the people ponder their ways and their doings, repent of them, turn to the Lord, and ſay with King *David*, “ It is better to fall into
 “ the hands of the Lord, for his mercies are great,
 “ than into the hands of [fallible preſuming] men;” who deceive the people with ſome aſſertions it is impoſſible they can ever prove.

But the pleaders for this unnatural practice alledge, that it is a *civil* act, and that mens reaſon is allowed to judge in civil and natural affairs.—So are eating, drinking, cloathing, marrying, trading, &c. all *civil* acts;—nevertheleſs, in all human affairs, it is indifputably clear, that

* *Hugo Grotius*, in winding up his life, among others, has this ſaying. “ Ah! I have conſumed my life in laboriouſly
 “ doing nothing.

† Jer. v.

the Almighty designed we should be governed by *religion*, which is defined to be a *tie, bond, or obligation* men are under to glorify God with their bodies, souls, and spirits, which are his.—Thus we are obliged to do;—and even in the natural necessary accommodations of the body, lent us in our journey to a better country, “whether ye eat
“or drink, or *whatsoever* ye do,—*Do it all to the
“glory of God,*” was the exhortation of an eminent apostle of Jesus Christ to his Christian brethren;—and which, I think, includes every action of our lives, whether natural, civil, or religious.

Man in his nature is indigent as a creature, and therefore dependent on his Creator (the sole Proprietor of all things) for every loan in temporals, and obliged for every good and perfect gift in spirituals; and therefore we, as good stewards of the manifold gifts and graces the Almighty is pleased to favour us with, ought to use them, and every talent and faculty of our minds, all to his glory and honour.—“Thou shalt honour the Lord
“with thy substance,” says an inspired prophet, (then we must not consume it on our lusts) who also says, “Thou shalt honour the Lord, not
“doing thy own ways, nor doing thine own pleasure;” nay farther—“nor speaking thine own
“words.” *Isaiab lvi.* For we are not our own, and therefore we are called on to glorify God in our bodies, which, as well as our spirits, are his.

The primitive Christians, as history informs us, sought to the Lord in all their temporal affairs and necessary employments, observing the apostle *James’s* precept in these matters, who intimates that Christians should not will for themselves, and say, “I will go into this or that city, and buy,
“and

though some may say, The Lord hath inflicted a disease, and is able to heal with a word, “*Ephphatha*,—be opened,—or be healed;”—yet is he pleased to make use of outward means, and employ foreign hands to apply them; as he many times conveys instruction and relief to men in a religious sense by his messengers and ministers, when, beyond a doubt, he could do the work himself.

Next let us observe, and ask in the words of a servant of God in past ages, “Was not the water made sweet with wood, that the virtue thereof might be known?” And God hath given man this skill, that He (God) might be honoured in all his marvellous works; *with such doth he heal men, and taketh away pains*.—Thus instructed by kind Providence, the savage *Indians in America* find out the virtues of many salutary plants, especially directed to that which extracts the venom, and cures the bite, of the rattle snake.—But we never yet have heard, that they have attempted to infuse its poison into mens blood, as a preservative or charm to secure them from any future attacks of that formidable creature.

Again; of these medicines, the same author tells us, “the apothecary makes confections; and of his works there is no end.—Therefore in sickness be not negligent;” as if he had said, “Do not refuse the means appointed of God.—For he hath created medicines out of the earth as a means of cure, and he that is wise will not abhor them.”—And what he adds seems to refer to diseases sent from heaven, as immediate visitations and punishments for sin.” “Therefore also be not negligent, but pray to the Lord, and he will
“ heal

“ heal thee; leave off from sin, and order thy
 “ hands aright; and cleanse thy heart from all
 “ wickedness.”—This would be the best preserva-
 tive and prevention of calamities; and, when sent,
 not seldom the best remedy:—as in the instance of
 a proud and haughty monarch, who ascribed attri-
 butes to himself, *which only belong to the King of*
kings, Power and Majesty, whom we find thus arro-
 gantly speaking—“ Is not this great *Babylon* that
 “ I have built, for the house of the kingdom, by
 “ the might of my power, and for the honour of
 “ my majesty?”—But after the unparalleled judg-
 ments inflicted on him, his note is changed:—“ I,
 “ *Nebuchadnezzar*, at the end of days (of his trial)
 “ lifted up mine eyes unto heaven, and mine un-
 “ derstanding returned unto me; and I blessed the
 “ MOST HIGH, and honoured Him, who liveth
 “ for ever, whose dominion is everlasting, and all
 “ the inhabitants of the earth are reputed as no-
 “ thing in his sight; and he doth according to his
 “ will in the army of heaven, and among the in-
 “ habitants of the earth; and none can stay his
 “ hand, and say, What dost thou?—At the same
 “ time my *reason* (says he) returned.”—May we
 not conclude that his *reason* was enlightened, when
 he could say, “ *Now* (not when I was honouring
 “ the works of my hands) I, *Nebuchadnezzar*,
 “ praise, and extol, and honour, the King of Hea-
 “ ven; all whose works are truth, and his ways
 “ judgment; and those that walk in pride he is
 “ able to abase.”—Let us observe the abundance
 of excellent doctrine couched in this passage, and
 let men be warned by this king’s punishment, not
 to trust in their own bow*, and think their own
 arm shall save them, but be excited to withdraw

* Psalm xliv. 6.

all their weapons directed against Providence, and to point all their artillery against their *Babel*-building erected to their own honour, lest the Almighty arise in his power, and shake terribly this earthly wisdom; deprive them perhaps of their idol *reason*, though not in the same manner: but may they be sufficiently bowed under his mighty hand, who, in the time of their humiliation, will take away their false judgment; when men will confess God *only* wise, the only Potentate worthy to rule and reign, and say, "Not unto *us*, not unto *us*, but to thine excellent name, O Lord! be ascribed wisdom, power, and the glory."

I come next a little to consider another common argument the pleaders for inoculation advance; *viz.* the † success of the practice, and think it invincible; "for is it not reasonable (say they) to conclude the Almighty gives us tokens of approbation in the successes that attend the practice?—I have marvelled that any man, who reads his Bible, should offer such a reason! And was king *David* now on earth, I make no doubt this plea would appear in his view as "the spider's web, which shall never become garments, neither in the end shall they cover themselves with these works."—The successes of wicked men caused the steps of this pious king well nigh to slip:—"I was (says he) envious at the foolish, when I saw the prosperity of the wicked;—for

† If the pleaders for this practice alledged, that but *one* person in ten thousand died under inoculation, How am I certain that I *myself*, or my child, might not be that *one*? How dare I then do this evil, and sin against God, and my own child? One's own infirmity one might bear: but the wounding reflection that one had brought disease and death on one's own child, who could bear?

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“ there are no bonds in their death, and their
 “ strength is firm : they are not in trouble like
 “ other men ; therefore pride compasseth them
 “ about, violence covereth them as a garment,
 “ their eyes stand out with fatness ; they *have more*
 “ *than heart can wish* ; they are corrupt, and speak
 “ wickedly concerning oppression, and speak lofti-
 “ ly ;—*they set their mouths against* the heavens,
 “ and their tongue walketh through the earth ;—
 “ they say, How doth God know ? Is there know-
 “ ledge in the Most High ?”—Is not this, in ef-
 “ fect, the modern language, when men are giving
 “ the preference to their own knowledge and worldly
 “ wisdom ?—*Behold* these are the ungodly, *who*
 “ *prosper* in the world ;—they increase in riches.—If
 “ this be the case with the ungodly, why do I verily
 “ cleanse my heart in vain, and wash my hands in
 “ innocency : for all the day long have I been
 “ plagued, and chastened every morning.—But
 “ when I thought to know this (by looking with
 “ an eye of *reason*) it was too painful for me ;”—
 “ Not all his study, nor all his reason, could account
 “ for this seemingly partial and unequal dealing of
 “ Providence, “ until (says he) I went into the sanc-
 “ tuary of God.” Here he met a superior light,
 “ which unfolded this great mystery :—“ then (says
 “ he) I understood their end.—Surely Thou didst
 “ set them in slippery places ; Thou castedst them
 “ down into destruction :—how are they brought
 “ into desolation as in a moment ! They are ut-
 “ terly consumed with thy terrors.”——Again ;
 “ The works of the Lord are great, and his
 “ thoughts very deep.”—A brutish man knoweth
 “ not, neither doth a fool understand this, That
 “ when the workers of iniquity do *flourish*, *it is that*
 “ *they shall be destroyed for ever*.—*Job* tells us how
 “ the tabernacles of robbers prospered :—and the
 Prophet

Prophet *Jeremiah* *, speaking in the name of the Lord, says, “ There are found among my people
 “ wicked men, who become great, and wax rich;
 “ they wax fat, they shine, they overpass the deeds
 “ of the wicked; they judge not the cause of the
 “ fatherless and right of the needy, yet they prosper.”—*Eccles.* xx. again; “ For there be wicked
 “ men, unto whom it happeneth according to the
 “ work of the righteous.”—*Eccles.* viii. “ There
 “ is a sinner that hath success in evil things, and
 “ prolongeth his life in his wickedness; and there
 “ is a gain that turns to loss.”

Let us now a little advert to the successes of the *Israelites*, even when they arrived to an high pitch of idolatry, and, if I may be allowed the expression, of impudency, which manifested itself, when the Prophet was sent to testify against them.
 —“ As for the word that thou hast spoken to
 “ us (though allowed to be in the name of the
 “ Lord) we will not hearken unto thee: but we
 “ will certainly *do whatever thing goeth forth out*
 “ *of our own mouths*, to burn incense to the queen
 “ of heaven, and to pour out drink offerings unto her, as we have done, *we and our fathers,*
 “ *our kings and our princes*, in the cities of *Judah*,
 “ and in the streets of *Jerusalem*.—For then we had
 “ plenty of victuals, *and we were well, and saw no*
 “ *evil*.”—Observe the success in *evil* things.—
 “ But since we have left off to burn incense to the
 “ queen of heaven, we have wanted all things,
 “ and have been consumed by sword and by famine.”—How long did the Lord suffer the manners of this people, both after they arrived at the Land of Promise, as well as he had done in the Wilderness!—And because judgment was not

* Chap. v.

speedily executed, their hearts were stedfastly set in them to do wickedly, "Though a sinner do evil an hundred times, and his days are prolonged, yet I know it shall be well them that fear God."—But mark their end! Though their punishments slumbered, and they were successful, it was that they should be destroyed; and finally the Lord cast them out of his sight, and delivered them over to the will of their enemies.—The proud in *that* time, as well as in *this*, were counted happy; they that wrought wickedness were set up, and they that *tempted God were delivered* (as they imagined, and said, on another occasion) to do all these abominations.—Thus in times past God suffered *Israel*, and, as we are told, all nations, to walk in their own ways, till the cup of iniquity was full;—and then his right hand took hold on vengeance, and they were destroyed.

I will just remark here (tho' it may seem a little digressive) That we have divers passages in Scripture which prohibit by implication, as well as one that positively forbids, the making provision for the flesh to fulfil the lusts thereof. And the Apostle *John* furnishes us with sufficient arguments to deter us from employments that do so,—by telling us, "That all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of God, but of the world;" which the same Apostle remarks "lies in wickedness."—Yet how do we see professors of Christianity making, vending, wearing, and using all these pomps and vanities, without restraint or fear, in defiance of the doctrines and prohibitions we meet with in Scripture! And in this case we may observe the great success attending many thus employed; some of whom at the same time
without

without hesitation confess to the truth of what is here asserted : and these people are blessing * themselves, and saying, God has blessed them with this increase, when He has had (if I may say) no hand in what they stile success, but by permission.—The Apostle *Paul*, writing to the first Christians, “ says as follows ;—Let ours (that is, Christians) “ learn to maintain good works for *necessary uses* ; —that is, says the marginal note, profess honest trades. Dishonest ones there are many ;—and

• “ *Ephraim* is a merchant—the balances of deceit are in “ his hand : and *Ephraim* said, Yet I am become rich, I have “ found me out substance : in all my labours they shall find “ none iniquity in me, that were sin.” *Hos.* xii. Is not this the language of the present age?—But the day of the Lord seems to be hastening, wherein it probably will be said to this nation, as the Almighty heretofore said to Israel, “ Thou hast “ forgotten me, saith the Lord God.—Behold therefore I “ have smitten my hand at thy dishonest gain, which thou “ hast made : and at thy blood which is in the midst of thee.” [Christ being daily crucify’d, or put to open shame, by the practice of abundance of people in this nation] “ Can thine “ heart endure, or can thine hands be strong, in the days “ that I shall thus deal with thee?” *Ezek.* xii. And in “ that day will the Lord overthrow the seats of them that “ sell doves,” those innocent things, as some term them ; tho’ others, as before hinted, confess they are the lusts forbid in scripture.—

Thus upon all this traffick and merchandize of Babylon, as well as upon her sins of a deeper dye, will this day come— “ And the voice of her harpers and her musicians”—with all her pleasures and delights, with her craftsmen of various kinds, which are inconsistent with christianity, “ shall be found “ no more in her”—*Rev.* xviii. Yet I trust and earnestly pray that this judgment may be inwardly revealed in the hearts of the people, that they may be convinced of sin, of righteousness, and of false judgment, by the Spirit of Christ, whose work it is—that he will spare both the bodies and souls of men, tho’ he burn up their sins with unquenchable fire.—And, if it consist with his holy attributes, magnify that of his mercy in the redemption and restoration of men,—rather than that of his justice in the destruction of sinners.

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though the laws of men reach them not, yet are they judged and condemned by the righteous law of God wrote in the heart. And better would it be if men more ordinarily recurred to it for counsel and direction; since we find a woe pronounced against such as take counsel, and not of God.— That there are many unlawful callings professed by men, is evident; which caused a religious man in the last century (who beheld the world, and saw there was peril, because of the many devices therein which vexed his soul) to endeavour to find out *The causes of the corruption of Christians*; which is the title of his treatise; and among others, he mentions unlawful callings, which he assigns as one cause of the dreadful effects so notorious among men.

I shall once more refer to Scripture respecting the successes attending the wicked. Witness that success of *Diana's* craftsmen, who made shrines, or little silver images, of that idol, whom, they said, all the world worshipped; and history informs us, that at *Ephesus* every family had one of these images. This great demand brought great wealth to the craftsmen, as did the divinations of a servant to her masters, by her black art; which spirit of divination, *Paul*, in the name of the Lord, dispossessed her of.—And when her masters saw the hopes of their gain were gone, these diviners became mad, and they caught *Paul* and *Silas*, and brought them before the rulers, &c. Acts xvi.— Let us next remark how the authors and venders of the books of curious arts prospered; and *long* prospered, as we may suppose, and got much gain by the sale of these books: nevertheless they, among the many that believed, came and confessed, and shewed their deeds, brought their books, and
burned

burned them before all men; and they counted the price of them, and found it to be fifty thousand pieces of silver;—so mightily grew the *Word* of God, and prevailed.—By *this Word and Power* *their* REASON became enlightened, and their wills subjected to the religion and doctrines of *Jesus Christ*, preached by *Paul*, his faithful and zealous servant, against idolatry.—And now let us come a little nearer home; and observe how successfully theatres (or play-houses) flourish; those more than ordinary corrupters of the manners and principles of those called Christians! How long have these succeeded (which began long before the name of Christian subsisted) though not uncensured; being reprov'd and condemned both by *moral Heathens*, and by Christians in all succeeding ages,—as they evidently are by the doctrines, precepts, and example of the Divine Author of Christianity.—And though these nurseries of vice go on successfully, I cannot suppose any will be so hardy as to say, the Almighty approves, and so prospers them,—any more than other irreligious and impious practices abounding in this sinful nation, yet spared, and yet unpunished, for their manifold offences against Heaven; from whence appears the long forbearance of a merciful God, who still waits to be gracious, and by sundry means, and after divers manners, is assaying to gather the people, and bring them home to Himself; but it seems they will not yet be gathered.—The success attending vice, immorality, and irreligion, and the length of time the manners of the people have been suffered, seems a dreadful preface of impending and approaching judgments; which may God of his infinite mercy yet avert, and take to himself his great power, and in the day thereof make the people a willing people: willing to be subjects of his kingdom, and then
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he will make them heirs of his glory.—But we never shall arrive at this happy state, unless we are brought into that state of subjection and dependence *David* was, where he thus prays, or says,—“Guide,” or “Thou wilt guide me by thy counsel, and afterwards receive me to glory.” *Psalms* 73.

But notwithstanding this boast of success in the matter before us,—have not many failures and miscarriages appeared, though artfully endeavoured to be concealed? But when they cannot be hid, their *Reason* is at hand, ready to attribute them to foreign causes; though others have no reason to think, but that they are the effects of inoculation. And here, let me not offer my *opinion* only, but *experience*, of the pernicious relics remaining after the process; such as tumours, foulness remaining in the blood years after; a dreadful instance of which I had in one of my own family, on some of whom, in the times of my ignorance, I caused this operation to be performed, which did not secure some in the family from innumerable eruptions or pustules; no, not from a dangerous confluence of them. On one of my children there appeared about sixteen eruptions, which she got safely through;—but, in a few days after, another appearance more alarming shewed itself, in a large and painful tumour; which notwithstanding I had the best advice, stubbornly baffled all their endeavours, and greatly affected my poor child for the space of a year, or more;—in which time she suffered inexpressible torture by various applications and operations; and *I* suffered in her affliction (having been the procuring cause thereof) more pain and distress of soul than words can set forth; which induces me to borrow *his*, who said on a certain

certain occasion.—“ Let scoffers and unbelievers, “ who disclaim a dependence on Providence, and “ dispute the wisdom of God’s government ; let “ these inoculate ! But let us Christians, who “ have been better instructed, look higher for “ security.”—I say also, let such as above inoculate ; for my own part, I have been otherwise taught, not only by the things I have suffered in myself and children, but farther instructed by the Holy Author of that religion I profess, and humbly hope in some degree possess, to disclaim the practice.

Here I am led a little to consider the great benefit of afflictions, which men so much dread, and try to avoid ; which are sent of God, our kind and merciful Father, to *make* us holy, or to *preserve* us so, that we may be fitted for union and fellowship with the Father and the Son, and made co-heirs with Christ in his holy kingdom, into which he himself assures us, nothing unclean or defiled can enter.—We are told “ afflictions do not arise “ out of the dust ;” both scripture and our own experience prove the assertion beyond a dispute.—And what would become of man, arrived to a great degree of pride and arrogance, by his nature being depraved, if he was *not* afflicted ?—Let calamities come in what form they may, the hand of the Lord appears in them, in mercy and judgment, to awaken men to righteousness, and bring them to the knowledge of himself ;—to stir up the righteous, who have not already attained, to leave the things behind, and to press toward the mark for the prize of the high calling of God in Christ Jesus, as well as to try their love, faith and patience.—The scriptures afford so many concurring testimonies to the benefits arising from these divine visitations, that I

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had rather refer the reader thither, than undertake the task of transcribing them here—Yet one the royal prophet gives in, I may not omit,—where he says, “before I was afflicted, I went astray : “but now have I kept thy word.” *Psal. cxix.*—Let us also lend an ear to what a moral heathen once said :—“he that is a stranger to afflictions, is the most unhappy among men.”—Nay we sometimes hear the soberer sort among christians say, that they had been visited in such and such a providence, hoping that it would be sanctified to them;—no doubt meaning, “and they by it.”

Now let me offer my own experience in evidence; but first premise, that tho’ I do not confine the visitations of Providence to a sick bed*, nor to any peculiar disease; yet my first awakening was in my youth, when I languished under a great degree of infection from the small pox, in what is stiled the *natural* way.—In that season of great affliction, a light shone out of obscurity, the like of which I never before had beheld, and discovered in my soul the hidden things of darkness: it set my sins in a clear manner before my view, and I was summoned to judgment by the Judge both of quick and dead, who now was near, and stood at my door, with his charge against me; which I could not evade, but pleaded guilty.—And being thus brought to the bar of Divine justice, no tongue can describe, nor heart conceive, but such who have been in the

* Tho’ I could collect many testimonies to my purpose, acknowledging the great benefit of those divine visitations they have experienced on a sick bed, from a cloud of witnesses, I shall just offer one.—*Rivetus*, a learned man, says “At such a season God has learned me more of *himself* in ten days sickness, than I could get by all my labours and studies.”

PENN’S *No Cross No Crown.*

like situation, the tribulation and anguish, confusion and horror that attended my soul!—Afraid of death, tho' seemingly so near it;—but more afraid of the judgment which I knew must unavoidably follow.—The infirmity of my body I was able to sustain; but a wounded conscience for sin and iniquity, *who* can bear!

But oh! happy distress, in which I saw my sins, and was first taught to pray with the Spirit and understanding for remission of them. Tho' in an unfeeling and senseless manner I had been to this period of my life, confessing myself a miserable sinner, and high offender against God's laws, yet never before had I truly felt the weight and burthen of sin,—nor a godly sorrow for the same.—But when my merciful Creator and kind Preserver was pleased to say “It is enough,” his own ARM brought salvation, and sustained and restored me to my usual good state of health.

But here methinks I can't omit one circumstance in this trying season; and that is, All my worldly delights then dropped their veil, and let me see they could afford me no relief: amongst all my lovers, or beloveds, I had none to comfort me: neither my disconsolate Parent, nor weeping sisters, were able to protract a life naturally dear to them, which they were apprehensive was so near death.—But I have sometimes said, why was my life thus mercifully preserved? Perhaps to *warn the Youth*, as one *raised* from the *dead* in a spiritual sense, as well as marvelously preserved from death in a natural sense, lest they should come to that place of torment in *another* life, which I was in in this, where alone remains both an Advocate with the Father, as well as a sacrifice for sin.

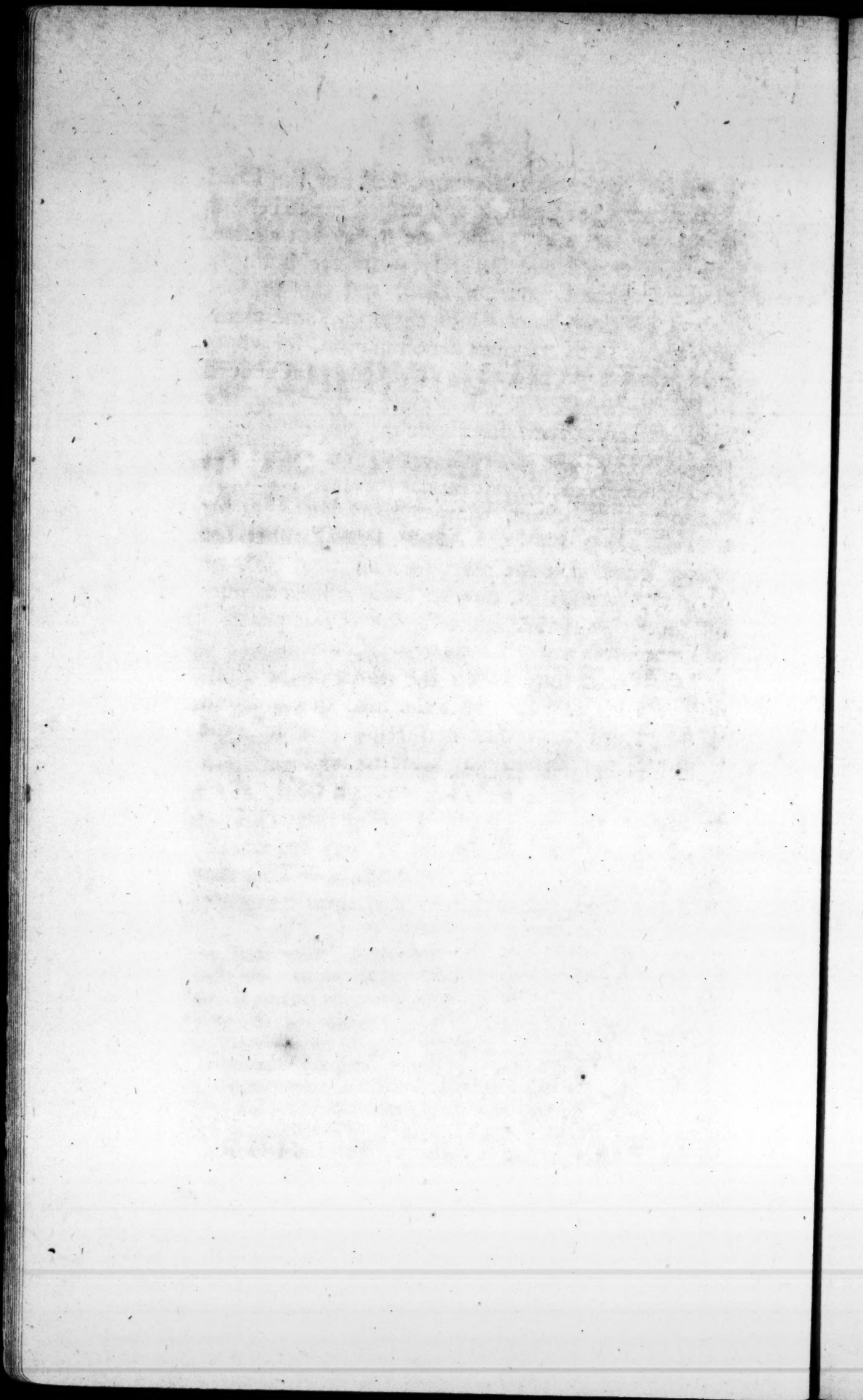
The practice under notice may not unaptly be compared to a deluge, overflowing great part of the face of the earth, sweeping away the former conscientious scruples † of many men and women, and perverting their judgments, whereby they have been deceived as the men of Ephesus were, when it was feigned by some that the image they proposed to be worshipped came down from Heaven, that the delusion might the better prevail.—In like manner many people, rich and poor, bond and free, aged and youth,* are led by the examples and reasonings of men to wonder after this practice and to receive the mark,—saying, Who is like unto these men, who have mouths given them speaking such great things, and abilities to perform such mighty wonders *in the sight of men?* *Thus are the people robbed, snared into holes, and hid in prison houses;—they are given for a prey, and none delivereth,—for a spoil, and none saith restore.*

† Many who formerly were very much against the practice have given away their strength—And one of this number heretofore compared it to the tower of *Babel*, which men built to go out of the reach of providence—Oh! the instability of poor mortals—such are not like to excel, who give away their scruples even in small matters. For as one says, “Nothing is small that God makes matter of conscience to do, or leave undone.” *PENN’S No Cross No Crown*, chap. ix. sect. 8. And many have seen they ought not to inoculate, till by example and persuasion they have done it.

* I would have inoculators, especially some of them, consider that the love of God and our neighbour, which is charity in the highest sense, obliges us not to seek our own, but every man another’s wealth: for tho’ they think they may venture on the practice, there are many who have conscientious scruples, which they durst not venture to lay aside, till the example of such and such led them into this fleshly liberty.—These examples are far different to those *Paul* calls us to follow him in—and indeed proves they are not walking charitably towards their brother, for whom Christ died, who thus cause him to offend.

I had not spoke this language, had not the Lord shewed me the iniquity, and caused me to behold this grievance, and inclined me to cry out against it.—And may I add sincerely,—my eye is singly directed to the honour of God, and the prosperity of his church, of which there are some members under every religious denomination, for whose enlargement and peace I am frequently influenced to pray;—as in truth I cannot forget *Zion*, nor help preferring *Jerusalem* above my chiefest joy;—earnestly desiring that peace may be within her walls, and prosperity within her palaces. Not only for my brethren and companions sake,—but for the sake of mankind universally, have I wished her peace;—and that she may, for this great end, be divinely illuminated, directed, and assisted to pursue those things that make for her *eternal* peace.

I shall now conclude in the words of the Psalmist, *Pf. xl. 4.* “Blessed is the man that maketh
“ the Lord his trust, and respecteth not the
“ proud, nor such as turn aside to lies.”



A
SHORT ACCOUNT
OF
INOCULATION,

Extracted from the Travels of Sir CHARLES THOMPSON to France, Italy, Turkey, &c. Vol. II. p. 171. Printed 1744, and sold by J. NEWBERRY.

“ **T**HEY here import great numbers of
“ slaves, taken by the Tartars incur-
“ sions into Christendom, or bought up
“ by Christian or Jewish factors at Circassia *,
“ in Greece, Mingrelia, and the adjacent coun-
“ tries; whose inhabitants, though Christians in
“ name, make no scruple of *selling* their children
“ into *Turkey* and *Persia*, where they are morally
“ sure they will become *Mahometans*.—This they
“ do, indeed, not with a view of their being used

* It is said that in Circassia, inoculation for the small pox was first practised on children, in order to preserve their beauty; the daughters of the Circassians being admired, and sold at a high price to the Turks and Persians for the above purposes. The practice of inoculating for this distemper, is new among us in England, and owes its original to the eastern nations—But Dr. Shaw tells us, it is in no great repute in those parts of Barbary and the Levant where he has been, most people esteeming it to be a *tempting of Providence*, and soliciting a distemper before nature is disposed to receive it.

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“ as slaves, but are in hopes their beauty will
 “ procure them admission into the families of the
 “ greatest princes :—And scarce a girl when she
 “ leaves her father’s house, but expects at least
 “ to be the mistress of a Bashaw.

“ By this trade we find the Grand Signior’s se-
 “ raglions furnished with women (says another
 “ author) : so however harsh the selling of their
 “ children may seem in the ears of the western
 “ people, when we understand upon what mo-
 “ tives they part with them, it abates much of
 “ the detestation, which, at first view, this unna-
 “ tural practice seems to deserve.”

But let me here remark, it would better have
 become a professed Christian to have said that it
 was an *aggravation* of the crime, and, added to
 the detestation; for “ the professed Christian
 “ (he tells us) is under a necessity of turning *Ma-*
 “ *hometan*; and many heretofore chaste virgins
 “ are obliged to submit to the lust of the Grand
 “ Signior, Bashaws, &c. and turn harlots.”

Extract

Extract from Dr. MEAD on Inoculation, Page
142 of his Medical Works, Vol. II.

“ THE custom of inoculating, or transferring the small pox from an infected person to one that is found, has prevailed among us for some years. This matter has drawn physicians into parties, some approving, others disapproving the practice. I shall interpose my opinion in the case. Our nature is so formed, that although we are inclined always to avoid whatever may be hurtful; yet when an evil is to be undergone but once, we are impatient to go through it with a *certain boldness*, with a view that the remainder of life might be passed without the uneasiness arising from the continual apprehension of its coming upon us: and it having been found that no one has been seized with the small pox a second time, men began to consult how the disease might be communicated; and it was obvious to conjecture that the *seeds* of the contagion lay hid in the pustules.

“ I have often wondered how such notions could come into the heads of people quite ignorant of what relates to Physic; for as far as I have been able to find out upon enquiry, this was the invention of the Circassians, the women of which country are said to excel in beauty; upon which account it is very common, especially among the poorer sort, to sell their girls for slaves into the neighbouring
F “ parts.

“ parts. When therefore it was observed, that
 “ they who were seized with this distemper were
 “ in less danger both of their beauty and life the
 “ younger they were, they contrived this way
 “ of infecting the body, that so the merchandize
 “ might bring them the greater profit: Neither
 “ did the thing require the assistance of a Phy-
 “ sician or Surgeon:—it was sufficient to make
 “ a small wound in the skin in any part of the
 “ body, and put into it a very little of the
 “ matter taken from the ripe pustules; and this
 “ even the Women had learned to practise.” See
 Philosophical Transactions, No. 339, 347.

“ In process of time this art began to be
 “ used at Constantinople and Smyrna, *not by the*
 “ *Turks*, who imagine all things come to pass
 “ by unavoidable fate, and think it impious to op-
 “ pose or resist it,—but was practised among the
 “ Grecians, Armenians, and the people of other
 “ countries living there, who gave the knowledge
 “ of it to our countrymen.—But a learned author
 “ (Maitland’s account of inoculation, London,
 “ 1722) says, the practice of sowing this dis-
 “ ease was known to the Chinese above a hundred
 “ years; but they do it in another manner. They
 “ take some of the dried pustules, and put them
 “ into a bottle, stopp’d close,—then put three or
 “ four of them, with a grain of musk, up the
 “ nostrils. But the Chinese way is attended with
 “ more danger than the Grecian; for the mor-
 “ bid particles inspired, violently offend the brain,
 “ by reason of its nearness to the nerves which
 “ perform the office of smelling.—Now this dis-
 “ ease has been followed without much fear, and
 “ sometimes with a degree of rashness, as promif-
 “ ing a milder degree of small pox than the
 “ natural

“ natural way :—And by accounts collected by
 “ such who have enquired into the affair, scarce
 “ one in a hundred dies.—Things being thus,
 “ we may consider whether there are any reasons to
 “ the contrary. In the first place, some insist that
 “ the eruptions produced by inoculation are not
 “ the genuine small pox, and cannot secure them
 “ from the disease hereafter.—Moreover, they
 “ bring testimonies of particular patients, who
 “ after having undergone the artificial distemper,
 “ have nevertheless been afterwards seized with
 “ the true one. For my part, I cannot under-
 “ stand how the seed of this disease should not
 “ produce its own proper distemper, but another
 “ of a different kind ; nor does it matter which
 “ way the infection is received, provided it brings
 “ manifest marks of the disease. As to those who
 “ have been inoculated with success, these are
 “ said to have suffered or had the disease or small
 “ pox.—For my part, I have not been able to
 “ find one convincing proof of the kind :—I know
 “ a story is spread abroad, particularly by a late
 “ author, of a boy, who three years after he had
 “ been inoculated, had it broke out again ; but
 “ I am well assured this account is doubtful ;
 “ and there were some in the family, who af-
 “ firmed that no small pox appeared on ino-
 “ culation, and that the parents (as we easily
 “ believe what we wish) were deceived them-
 “ selves ; and that the by-standers did not care
 “ to take from them that pleasing mistake.—
 “ But why do we not see it come to pass oft-
 “ ner ? They will still go on to terrify us, by
 “ saying there is a danger, lest, together with the
 “ small pox, some other disease inherent in the
 “ blood should be transmitted into the sound body ;

“ all contagion being subtil and active.—It is
 “ indeed not improbable that some other distem-
 “ per, besides those which are cutaneous, may
 “ by such a way as this get admittance into the
 “ skin such as scrophula's tending to the king's
 “ evil, swellings, and the venereal disease; yet I
 “ can hardly believe that it ever happens that
 “ the seed of one distemper should bring along
 “ with it, mixed with it, the procreative matter of
 “ another of a nature different from it.—How-
 “ ever, it would be madness in a physician, with-
 “ out choice, to take the morbid matter out of
 “ such bodies without distinction :—The proper
 “ subjects, are infants and children, sound in
 “ other respects as far as can be judged, and born
 “ of healthy parents. This I mention, because I
 “ have known more than once, rash and unwary
 “ surgeons transplant the disease into bodies
 “ weak and of ill habits with a fatal event.—
 “ Lastly, it is of consequence to take care not to
 “ throw a new infection on one already infected.
 “ I have observed this to prove mortal, nature
 “ being oppressed under a double disease, when
 “ she might have got the better in either singly.
 “ —It is proper to mention that this artificial dis-
 “ ease requires scarce any help from medicine.—
 “ To conclude, it ought not to be omitted, that
 “ boils and swellings under the arm-pits arise
 “ more frequently after the distemper procur-
 “ ed by art, than after that which comes of
 “ its own accord,—for this reason, that the ve-
 “ nomous matter is pushed forth with less force;
 “ which disadvantage nature makes amends for
 “ this way;—therefore all possible means are
 “ to be taken to ripen the tumours of whatever
 “ kind they are; and if this cannot be done, they
 “ must be opened by incision, and when the
 “ matter

“ matter is all drawn out, the body must be purged, and these must be oftner repeated than in the natural disease.”

Thus we find by Dr. Mead's account, the doctors at first were divided in judgment concerning this practice introduced by M. W. Montague.—This was what she tells us she feared, when she says in one of her letters from Turkey, “ I should not fail to write to some of our doctors (respecting the ingrafting the small pox, as she terms it) if I knew any of them had virtue enough to give up such a considerable part of their revenue.”—For she informs us, none but *Old Women* inoculated; the *Doctors* had no hand in it.—But we find, as soon as they took the practice into their own hands, and were considered necessary in the case, their scruples vanished, and they fell into the practice;—though I never heard their demands were so exorbitant as they are at present:—these artists demanding *five guineas*, for what every *Old Woman* in Turkey performed, we may reasonably conclude, for so many *pence*. But on a supposition the practice was warrantable on Christian principles, the demand seems unreasonable and unchristian, and may justly be termed extortion.

And though this, with divers attendants on the practice, appears in the view of many reflecting persons very different from what it may to those who plead for the use,—the principal and most affecting argument against it, is, that man should dare to dishonour God, by taking a privilege out of *his* hands, and presuming to inflict a disease before his time.—And though many people are creating a peace in the practice, and think the
bitter-

bitterness of death is over, yet the Lord may meet such in an hour they are not aware, and turn back the wisdom of the wise in reason's school, unlightened by his divine wisdom, may frustrate their tokens, and bring to nought their fallacious reasoning.—In a word, he will take away *their battlements*;—for they are not the Lord's.

Thus we see the rise of inoculation; and if I am wrong in saying, I believe it was suggested by the enemy of all righteousness, let every unbiassed reader judge.

Sophia Anne

WHILE

WHILE I was ruminating on the present treatment of subjects under inoculation, and that some had neither symptoms nor eruptions; it occurred, that the very cold regimen, lately fallen into by some physicians, tended to obstruct and prevent the infused matter from taking any effect; as there is no fermentation, and therefore no inflammation produced in the blood, there being too great a degree of cold and moisture; and so I find the design has been defeated in many subjects.

While I was thus considering the case, the following comparison occurred from experiments and observations in gardening.

Seeds that are sown either in an *improper* soil, or a soil that by accident becomes so through too much cold and moisture, not only have their excrementitious coats destroyed, but even the part which should vegetate; and by this means the the whole seed is killed intirely.—But sow some of the same seed in a soil properly qualified with a due proportion of heat and moisture, and no disappointment follows.

From this I infer (not as some do, that the patient, who has neither symptoms nor eruptions, is secure from future infection) but that the infection probably may take place when the blood is in a condition to receive it, by reason of the necessary proportions or degrees of heat, moisture, &c.

F I N I S.

W. J. H. I. was in charge of the project
in 1911. It was a very old project
and had been in the hands of the
Government for many years. It was
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